

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 15.

NEW YORK, SATURDAY, AUGUST 8, 1857.

WHOLE NO. 275.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

R. P. Wilson will lecture at Dodworth's Academy next Sunday, morning and evening.

Lecture in Brooklyn.

Miss Emma Hardinge will lecture on Sunday, August 9, at half-past three P.M., for the Spiritualists at Clinton Hall, corner of Clinton and Atlantic-streets, Brooklyn. Subject, "The Crucifixion."

Myrtle Hall, Brooklyn.

The circle held on Thursday evenings at Myrtle Hall, 190 Myrtle Avenue, Brooklyn, will be held hereafter on Wednesday evenings.

S. C. Hewitt's Lectures.

Brother Hewitt, it will be remembered, is now on a lecturing tour West, and is authorized to receive subscriptions and money for this paper, and also for any books in our catalogue. We commend him as an ardent Spiritualist and good lecturer to all the friends of the cause. His address until farther notice is Cleveland, Ohio.

Miss Emma Hardinge

Begs to announce that while the Amateur Choir at Dodworth's Academy will suspend their Sunday exercises during the month of August, the usual meetings for practice will take place every Wednesday evening at half-past seven o'clock, at Miss Hardinge's Musical Academy, No. 20 Fourth Avenue. Ladies and gentlemen desirous of joining the choir, and benefiting by the practice and instruction there given, are cordially invited to attend these meetings.

Notice.

We call attention this week to the advertisement of Mr. J. V. Mansfield in our advertising columns, whose peculiar mediumship was lately reported at length in this journal by our "Boston Correspondent." Those of our readers who desire tests and advice from Spirit-helpers, will find here (if we may believe what very many persons say) a reliable channel of communication. Mr. M. should be addressed strictly according to advertisement, to insure his receipt of it and his attention to it. There should also be an accompanying letter to the sealed package of the inquirer, giving his or her address in full, so that, in case a letter is not answered by the Spirit (which is sometimes the case), the medium may know whom to address in explanation of that circumstance. It may be well here to say, that about one-fifth of the letters Mr. M. receives remain permanently unanswered.

The Willis Pamphlet.

The *New England Spiritualist* is informed by Mr. Willis that he has no knowledge of any pamphlet about to be issued devoted to the subject of his difficulties with Harvard College.

Of the reasons of the suppression of this work after it was advertised as being in press, we are not informed; neither do we know that Mr. Willis ever had any connection with the matter at all. As to those who have ordered single copies of us through the mail, we can do no better than to send them something else in its place, which we will at once proceed to do.

Spiritual Pic-Nic.

The friends of Spiritualism will hold a Pic-Nic in Winfield on Thursday, August 13. The steamer Island City will leave the pier foot of Fulton Market at 8 and 10 o'clock, A.M., and 1 o'clock, P.M. Fare to and from the grounds, 25 cents. Tickets to be procured on board the boat.

The book entitled the "Kingdom of Heaven, or the Golden Age" having been attended with more expense in its publication than was anticipated on the part of its author, it has been deemed advisable to charge \$1.25 instead of \$1 per copy, as announced in the first advertisement of the book.

S. J. Moxson, Publisher's Agent,
5 Great Jones-street, N. Y.

We have just issued new editions of Nature's Divine Revelations, by A. J. Davis; The Present Age and the Inner Life, by the same, and the Epic of the Starry Heaven, by T. L. Harris.

LADIES!—Those of you who have replied to the advertisement for a wife, published in the TELEGRAPH under date of 23d May—address A. M. L.—will rejoice to learn that the man has been in earnest, and that one of you, he thinks (not all, of course), will constitute "heaven's last and best blessing" to him, and we hope and trust you will be blessed in return. A. M. L. sends us a dollar to reimburse us for the postage on your letters, all of which we have mailed to his address. We have not kept an account, but should think we have received and forwarded twenty-five or thirty. If we have been serviceable in promoting human happiness, we are abundantly rewarded.

MR. CHARLES PARTRIDGE:

Dear Sir—Inclosed I send you one dollar to defray any further expenses that may occur in consideration of my note in the TELEGRAPH of May 23. Also I tender to you my thanks for past favors. My impressions are that the most if not all of my respondents are worthy ladies, and undoubtedly some one of them will prove to me to be "heaven's last and best blessing"—a congenial wife.

P. S. I have been a somewhat diligent investigator of the modern sciences for the past twenty years, and am beginning to rejoice greatly in the progression of this day and age of the world. May God help you, Brother Partridge, to show to the world the better way to live.

THE MOVING WORLD.

—Extraordinary murders and crimes increase upon us until we have no heart to record them. At the funeral of Mr. Van Liew, who was found murdered on Mercer-street, the officiating clergymen declared that Sodom and Gomorrah were pure as snow, in comparison with the city of New York! What shall be done? Let every man, whether a good man or bad man, and woman too, call up the better feelings of his heart, and say: "As for me, I will begin a reform; and in myself first. I will become a disciple of justice and peace."

—At such a time, when the affairs of the city need to be managed with consummate ability and energy, the Metropolitan Board is suddenly tied in a knot, and can not stir. Mr. Draper resigned, when Mayor Wood and Mayor Powell, of Brooklyn, stepped in and claimed their seats, and it was discovered that Mr. Cholwell was prepared to act substantially with them. This places the Board three and three. Last Saturday, the day was spent in unsuccessful efforts to elect a successor to Mr. Draper. One hundred and seventy-one votes were taken.

—The bark *Monasco* of Maine, was lost off Newfoundland on the 21st ultimo, and fifty persons—emigrants from Sweden—perished.

—The British Government has come to the aid of Newfoundland, and a line of steamers, once in two weeks, is to be established between England and St. Johns.

—England is endeavoring to throw impediments in the way of the ship canal which France is interesting herself to have built across the Isthmus of Suez.

—Our difficulty with New Granada seems on the point of adjustment. Gen. Herran, the Granadian commissioner, proposes an inde-

nity for the loss of American property at the Panama massacre, and pledges that government, for the future, to maintain the safety of the Isthmus.

—Faustin I. of Hayti, by an imperial decree, has raised his salary from \$150,000 per annum, to \$200,000. The Haytian dollar, however, is of small value. It is worth about six cents.

—In eastern Europe and the adjoining parts of Asia, the season has been as remarkable for frequent rains and other anomalies as here. The excitement connected with the comet also extended to that quarter. On the 9th of April, the alarm from this source in the ancient city of Bagdad, reached its height, as a thick red cloud floated over the city of the Caliphs, and there rested. It covered the whole city and threw on it the reflection of an intense flame of fire. Soon it slowly descended and enveloped the place in complete darkness; and then gradually dispersed. During this visitation, it is asserted, whether from fright or some subtle electrical influence, the pulses of the inhabitants generally rose to 150 beats to the minute.

—Farms of from 50 to 75 acres, with comfortable houses and barns, on Long Island, in various parts of Connecticut, and in New-Jersey, can be bought, it is asserted, at from \$1,000 to \$1,500. How much better for a family, even if half rocks, such a home as this would be, than even a much better city than New-York.

—We are a great country for inventions. Within the last six months, the Patent office has received 3,000 applications, and issued 1,500 patents.

—At a recent trial in Virginia of a negro woman accused of murder, the Court decreed a verdict of transportation. But this did not suit the populace. They filled the court-room, and clamored for her life; when the pusillanimous judges in their terror yielded, and changed the sentence to that of death.

—A street fight—that pleasant mode of recreation so common among our Southern brethren—occurred at Louisville a few days since, between Geo. D. Prentice, of the *Journal*, and R. T. Durrett, of the *Courier*. The affair grew out of an editorial. Prentice was shot in the leg, and in return shot, not his antagonist, but by accident a Mr. Hinkle, also in the leg. If Mr. Durrett is gentleman enough to assume Mr. Hinkle's leg, the matter will then be "all right."

—A person connected with this office, conceives it possible that he may have discovered the true mode of aerial navigation; and weight is given to the idea by the fact that several persons acquainted with mechanics, consider the plan plausible. The proposed method of applying power is that of the screw, by means of a horizontal but movable spindle or shaft, with arms properly arranged, working in the bow of an air-boat. As this shaft, aside from its revolving movement, is intended to have play, so that its direction may be varied to any desirable point of the compass at will, this, it is believed, will give a complete control of the craft, so far as course, or moving across or against the wind is concerned. The equilibrium of the vessel is proposed to be maintained by means of ballast, buoying surfaces, like narrow fins, projecting from its sides, and perhaps another shaft in the stern. The inventor wishes to co-operate with some capitalist in testing his plan.

J. V. MANSFIELD,

No. 3 WINTER-STREET, NEAR WASHINGTON STREET, BOSTON.
MR. MANSFIELD'S special characteristic as a Medium is the facility with which sealed envelopes, though passing through the hands of never so many intermediate persons, are answered by the Spirit-friends to whom they are addressed. This is mechanically, through the Medium's hand. Many and unsought tests characterize most answers. Fee, \$1 for each answered letter. Also 4 postage stamps to prepay return package.

WM. L. P. VAN VLECK,

CLAIRVOYANT PHYSICIAN AND PSYCHOMETRIST,
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WHOLE NO. 275.

The Principles of Nature.

NATURE'S DEFINITION OF HER LAWS.

NUMBER EIGHT.

The theory generally accepted by Spirits in the form, and those from the Spirit spheres, who through mediums are seeking to enlighten humanity, is, that man, from the origin of his existence on earth, was an immortal Spirit, the same as now; hence, if any are now immortal, all must be so.

I commenced these essays under a conviction that this idea is unsound, and have sought to show that the principle uniformly exhibited in the history of earth's successive unfoldings, from a primitive mineral kingdom to and through the vegetable and animal forms, up to and unto man, as the ultimate of Nature's powers to develop, will, when applied to the human kingdom as a development of nature, demand that we recognize this highest unfoldment of form as having been introduced on earth in a rudimental condition—hence as a germ to be expanded and perfected before it could be regarded as the end designed and sought for in creation. This principle of "Progression," as seen in the lower kingdoms, exhibits a gradual growth and refinement in the simple rudimental forms, and the successive births therefrom of more perfected and complex organizations. Thus is shown Nature's process of manifesting both her powers and purposes, in accomplishing the perfected and ultimate end sought. Hence, unless it is accepted that man from his earliest history on earth, was characterized by a perfect organization, physically and mentally, we must conclude that the race was born in a rudimental condition—therefore that "progression" has also evidenced in him as an organization, a gradual growth and refinement in his physical and mental state, involving a similar advance from simple rudimental to complex and more perfected form. As the great crowning character of this highest form or man, is its adaptation for the expansion of intelligence or mind, it may be inferred that the action of "progression" would be mainly seen in the growth and development of the several parts which unitedly constitute the form of the human brain, because the fact of an advancing enlargement of the human mind as attested by history, implies that such growth and development of those parts must have occurred, or phrenology is destitute of any claims to respect.

Thus I submit the assumption is rational, that man was born in a rudimental condition, and that this was pre-eminently marked by a germinal brain, in which the various organs connected with and essential for the manifestation of enlarged intelligence, were then undeveloped, whether all were embraced within the germinal brain of the race or not. Thus I infer that a rudimental condition characterized the birth of man, equally with the lower forms of life. Hence if the flora and fauna of different zoölogical regions are distinct and specific, as asserted by science, then man, as an evolved unfoldment therefrom, would be also so. Thus the diversity of the human races will follow, and warrants the conclusion that man thus evolved in different

zoölogical regions, as a rudimental form, would be characterized by a "type" special thereto.

The progressive growth of this higher kingdom of form, involving a successive birth of life-entities, exhibiting a higher type of brain organization, would not necessarily supersede the continued existence of rudimental forms thereof, as we see in all nature it has been otherwise. Thus I conclude the black, red, and yellow, are types of rudimental forms, from whence has been evolved the ultimate of the human animal kingdom, the white race, and that this higher and complex form of the human animal kingdom, when it reached its culminating point, became the base of the still higher or human spiritual form, in which, and in which alone, man exhibits the dual character of an animal and divine nature united in one organization as an entity. The principle of life entity progressing, etc., asserted to explain the phenomena of complex forms in the lower kingdoms being evolved from the simple rudimental forms thereof, will equally explain how life, individualized in those lower types which we term yellow, red and black, could have thus advanced into union with the alleged complex type termed white; and the phenomena of this higher type when culminating, becoming the base from whence was evolved the still higher or human Spirit form, finds its explanation in that law of progression, through which life-entities of the vegetable kingdom did, in preceding ages, emerge into union with, and give birth unto, the rudimental forms of an animal kingdom.

Nature is harmonious with and in herself, and all her laws rest on immutable principles which will ever guide the candid inquirer to more enlarged perceptions of her seeming mysteries.

This assumption of the diversity of the human races, and their origin in differing, though kindred rudimental forms, finds some confirmation in the definition of the law of conception given, to wit, that it consists of an union of a life-entity with a kindred but undeveloped form-principle, as the means for its re-appearance in external nature, in its progression, etc.

I have asserted that the male is the medium for transmitting form principle to the female; that life in the female ovum obtaining union with that form-principle, individualizes therein, and unfolds the same, and that this union is dependent on a kindred affinity inducing that action which we term "positive and negative." Thus there must be a kindred or "allied" relation in the genus and species of the male and female, to insure a healthy, vigorous result; and a modified kindred relation will qualify the result. Why? Because if the life in the ovum of the female is ionately more unfolded than it can give expression to, within the limits of a form measured by the male medium through which it was organized and transmitted, then such life-entity cannot therein attain a maturity of its already inherent development: therefore its powers are dwarfed within and below the limits of a meridian growth. If the form-principle transmitted is a higher unfoldment in nature's progression than the life ovum so individualizing therein inherits, then it is un-

able to unfold to the full extent the form it dwells in. Hence in this case, the form is dwarfed.

Thus in each case the powers of indwelling life are but partially developed. This is illustrated in the following phenomena: In an union of the jack with the mare, the form of the jack is transmitted, and the life-ovum of the mare unites therewith. These two genera are near enough kindred to allow such union; but the jack being a lower unfoldment than the horse, the life-ovum inherits from the mare a higher development of innate nature than can be expressed through the limits of the lower form of the jack. Therefore that life, thus individualized, can only in that form but partially expand its own developed nature, hence fails to attain that maturity of being on which reproductive power is dependent: hence the offspring or male is barren. Reverse the case, and the result is that a form-principle is transmitted to the female, with extent of unfoldment beyond the measure to which her life-ovum has developed. Hence, when life from her unites with this form, and the new life has attained the full measure of its innate expansion, it has but partially unfolded the organic capacities of its form. Hence the form is dwarfed and the lining is barren.

But this law of hybridity, as evidencing the diversity of the races, is seen in their union. Thus the offspring of a Caucasian male and Ethiopian female exhibits a brain-organization superior to the maternal source, inferior to the paternal. Why? Because these types are enough allied for the indwelling life originating in the Ethiopian female to partially advance beyond its innate inherited unfoldment, in the superior and more expanded form of the Caucasian so transmitted; but not being able to fully unfold this superior form, therefore life thus originating and individualizing therein, attains only a partial harmony of its ultimate expansion of attribute and form; hence its powers of reproduction are feeble. But if the female product of such union unites with an Ethiopian male, the reproductive powers are revived and maintained in their offspring, if not again crossed, because the life from such female product is in intimate alliance with, and kindred to, that lower type transmitted by the Ethiopian male, and can fully unfold its whole dimensions, and develop therein also its innate powers. But the offspring of this latter union will present more perfected the Ethiopian type. The union of an Ethiopian male and Caucasian female exhibits a product in which the indwelling life is, as in the binary, dwarfed in its powers to unfold the physical form it pervades, while it will exhibit a mentality superior to the male, inferior to the female; but as in the other cases of union with genus of the same species but partially allied, the product thereof is predisposed to barrenness.

Thus is illustrated the great principle governing in all nature, to wit, the union of kindred life and form, as the origin of conception and germination, and the still more profound truth that life entities can only more fully advance from lower to higher forms or types, through a direct action of the law of

progression, independent of a co-operation of the law of generation.

This subject has now been, I think, sufficiently presented in detail, to allow me to pass on to the point I seek to present, to wit, that the white race is the complex form into which the lower rudimental forms are ever marching, and constitutes the basis of the highest form in nature—the human Spirit form—in which are ever present two distinct, conscious, individualized identities: an interior or soul, the emanation from, and child of, God, made in his image, and innately immortal as an entity; and the external, an ultimate development of nature, mortal in itself, and dependent on the continued presence of the interior soul or selfhood, for a perpetuity of existence as an entity. I purpose, therefore, in the future, to proceed without stopping to demonstrate each position I may assume, as it will be found deducible from my premises already given. K.

AN ARTISTIC PHASE OF SPIRITUALISM.

FROM OUR BOSTON CORRESPONDENT.

DEAR TELEGRAPH:

Your readers have all doubtless heard of a book written by Allen Putnam, of Roxbury, Mass., entitled, "Natty, a Spirit," and that the central idea of the said book is a noted picture, developed through spiritual aid, by an artist of this city, who previously was noted for nothing very remarkable in the line of his artistic function. When that book was written (about one year ago, I think), it was thought that the painting was either fully completed, or very nearly so, but many additions and improvements since that time have proved the contrary. It is now about two years since this development began, and a good share of the time of the artist has been, and still is, expended upon it. It is, moreover, a very remarkable picture, even in its present stage of development, which is very far from being complete. Indeed it was thought by most persons conversant with it, to be quite remarkable when the book referred to was published. And so it was; for even then it was totally unlike anything else in the line of art or of spiritual significance, as well as produced under the most unique set of circumstances, and through the evolution of a most complicated and wonderful spiritual experience on the part of the artist, and others who were more or less instrumental in aiding the work. With these preliminaries, I will attempt a rude presentation of the picture itself and its significance, as these appear at the present time, after about two years' labor upon it.

The size of this painting is, I should think, about four and a half by three and a half feet square, with a somewhat elaborate and rich gilt frame, which sets it off to very good advantage. In the foreground, and central to the whole, and that, too, which makes the central interest and significance of the picture, stands a most beautiful and interesting child, apparently some three or four years old. This child has fine, curly, golden hair in abundance, a most splendid and well-balanced head, the frontal region high, broad, bold, even, dense, compact, expressive, and very agreeably relieved by the golden ringlets which partly overhang and shade it. The face below is full, somewhat round (though not chubby), the eyes blue, with a slight touch of the hazel, and very mildly, intellectually and spiritually expressive. All the other features present a remarkable harmony, not only with each other, but also with those already described. Below, the bust, arms, legs and feet are mostly exposed, a graceful and ornamental, yet simple tunic draping the remainder of the form. This tunic falls gracefully, yet mostly off the left shoulder; but on the top, yet mainly toward the outer extremity of the right one, it is pinned by a large, brilliant, star-shaped diamond! forcibly reminding one of that sparkling trill of the spirit, from the "Mad Poet's" brain—

"Now twilight lets her curtain down,
And pins it with a star!"

A soft halo of white light emanates not only from the head of this child-form, but also, and in all directions, from all other parts of the body, including the hands, arms, feet and legs, and even the tunic itself. This child was called "Natty, a Spirit," something like a year ago; but, as the artist now informs me, goes by that title no longer, an altogether new significance of this whole development having been lately revealed to him, as will subsequently appear.

The next object of interest in this painting, which occupies a middle position in the foreground, is a large black dog, upon

whose neck rests the left hand of the child, holding one end of a wreath of flowers, the other end being held in the right hand, and the child in the act of entwining the wreath gracefully around the dog's neck, the dog, meantime, resting upon his fore feet and haunches, and looking mildly and affectionately up into the face of his superior—his master. This dog is very expressive, as well as the child, and both together rivet the attention of the beholder in the intensest study and the warmest admiration. Their special spiritual significance is, *The spiritual nature of man triumphing over and subduing the animal nature, which can only be done by attaining the innocence and simplicity of the child.*

The child and the dog stand apparently on the earth. The evidence of this is found in the rich, dense foliage and fruits which surround the lower extremities of these two objects, the greenly carpeted ground on which they stand, and the natural sun just rising above the horizon, and casting a little light only upon the foliage and the lower and right extremity of the child's tunic. But at the same time one feels, in looking at all this, and beholding just below it the reflection of the feet and legs of the child and the dog, together with the foliage described, in a sort of bluish purple atmosphere, as though whatever of materiality there might be was rapidly vanishing into the spiritual, making it quite difficult to affirm certainly the existence of the earth at all in this connection.

On the right of the child and the dog, and extending upward from a level with their feet, are several large clusters of the richest grapes, with their foliage, and above these, sitting on a branch, and apparently just ready to fly, is a beautiful white dove, from whose form proceeds a double-colored halo, reddish near the body, and a little distant, a soft white. The crest of the dove, however, is an exception, for from that alone proceeds a purely white and quite brilliant halo, sparkling off into the distance, till it fades into the general sphere of the whole scene. Now there is quite a striking difference between the halo around the child-form and that around the bird-form; for while the former is purely white near the outline of the body, thence changing to a darker hue as it loses itself in the general sphere beyond, the latter is somewhat red, or, perhaps, more nearly purple near the body, flowing into the purely white and soft halo a little farther on; this then losing itself gradually in the general tone of color which marks the background of the picture. The general idea of correspondence intended to be signified by this difference of halo, is this: The white halo in immediate connection with the human form, corresponds to the predominating intelligence of that form, whereas the darker hue in immediate connection with the outline of the bird, corresponds to the superabundance of the affectional or love-element, because love, which is spiritual heat, is always embodied in the heat ray of light, which, in its turn, is always red, or some shade or modification of that color, and intelligence or wisdom is embodied in the blue or cold ray (the real reason why men of rare intellect are called stoical or cold), which, in its last analysis, vanishes into white light, as any one can prove by gradually rendering the shades of blue lighter and lighter till they finally fade into the pivot of all colors, white.

On the left of the principal and central figures, there is a beautiful group of flowers, somewhat like lilies, and very beautiful and delicate, and each one emitting upward a very clear and attenuated white halo. This arrangement of flowers and halos is prominently and collectively in the form of a cone, whose apex is below and whose base is above, the whole forming quite a beautiful and striking feature of the picture. Still farther to the left, and about horizontally with this cone of flowers, is seen quite a prominent and beautiful cascade, dashing in sparkling light over golden rocks, down to the seeming earth below, reaching which, the waters are reflected back in clear and brilliant flames!

Starting again with the child-form, the heart of that form is brought out boldly in its own proper color and position, as though upon the external surface of the body, or, perhaps, as if the frontal covering were removed, and the heart exposed. From this central organ are thus seen, radiating in all directions, sparkling rays of light, whose particles at intervals seem, some of them, like brilliant white comets, and some like splendid stars! The stars are larger than the comets, but they give one the idea that the cometary particles have merged into the star particles, for at a regular point, surrounding the heart as a center, the cometary points cease, and the star-points begin;

and as the direct rays outward from the heart are all regular, and in all directions, these stars form a complete circle. But these are only the first and innermost circles of comets and stars. Beyond the latter is seen a series of sparkling comets, coming in toward the heart, instead of going out, as in the like series, within the range of the first circle of stars, and nearer the center. But outward of this second series of comets occurs a second circle of stars; and so on, the comets and stars alternate in several circles, the stars always being in single circles, and the comets in series of circles, and the comets themselves alternating in the course they take, half of them going out from the heart, and the other half coming in, and all of them, including the stars, always moving on the same straight lines. All this is intended to represent the general heart-influx and efflux, which, doubtless, is the most natural part of the spiritual life of man.

In the midst of the stars and comets above described, and surrounding the upper parts of the central figures, is a well-defined ring of very delicate and soft white light, of the significance of which I am not informed. Then at the right of this, and at an angle of some forty-five degrees with the heart of the child-form, is seen a general fullness of light, very soft and white in the distance, and changing into the full golden light as it comes into the region of the starry and cometary influx.

Now all that I have described, and a thousand fold more which I can not describe, is included within the form of an egg, whose larger end is at the top of the picture, and whose smaller end is, of course, at its base. Suppose an egg in the position described were cut vertically, from top to bottom, into two equal hemispheres: now one of these hemispheres stands before you, your eye resting upon its plane surface: you look into it, and you see one-half its contents and its oval form. In like manner, in this unique picture appears, in form, one hemisphere of an egg, the marked outline of which only occurs at the upper extremity of the painting, thence proceeding downward to about the middle of the same, and then fading into the general aspect of the scenery below. In this egg are contained all the life-figures and scenery already presented, and from it, as a germ, they are developed. The idea therefore is, that all life, whether spiritual or natural, comes from the egg-principle, and is unfolded from that purely germinal state into its successive stages of use, order and beauty.

Now, just above the bold outline of the egg, and far above the beautiful head of the child-form, is represented a human heart, and in the center of that heart a cross. From this cross flows down upon, and into, the head of the child, a stream of delicate white light, starting almost from a point above, and ending in as broad a volume as would include the diameter of the brain. This is called the "fountain of living waters."

In the upper and central portion of the heart of the child (above described) is seen a perfect sphere, very nearly white, and from the upper part of this is thrown a continuous scroll of variously formed and variously colored particles of light, which finally reaches, and is merged into, the heart and cross above, whence, as I have said, proceeds the fountain of life. This luminous scroll is called the *path of life*, and seems to give the idea of the Spirit's course upward to the fountain, while the beautiful waters from that fountain give it the ability so to do. The idea I get from it is, *special influx and reflux of spiritual life through mediatorial instrumentality*, the "fountain of life" descending from a heart superior to its own; and from the cross of self-sacrifice it reaches the head first, which is the grand receiver of it, thence proceeds to the heart of the child-form, which is the central point of ultimatum in relation to its source; then taking on the state of the heart below, which, in the regeneration, is pure, it winds its way upward again to the fountain, and the mediatorial circle is complete. This is special life, communicated through the mediatorial function; all other life is general influx from nature and from God, and efflux again to its source.

To conclude, it may be said that this wonderful painting is not yet completed, though, as the artist thinks, the last part or final act of the drama has been revealed to him in vision, which is his principal method of getting the ideas he embodies in this great work. As the matter now stands, he understands it to represent the seventh day of creation; the part to be added, the eighth day, the octave, or the beginning of a new series of unfolding life, beauty and joy!

Boston, July 24, 1857.

S. C. N.

JUSTICE FOR THE INDIAN.

NEW YORK, (15 *Leight-street*.) July 28, 1857.

MR. EDITOR:

The faithful record which your paper keeps of passing events, inspires the belief that its able editor intends impartial justice to all, and will not willingly injure a single human creature, however low in the scale of being.

I trust, Sir, you will allow space in your columns to counteract the tendency of incorrect, and therefore unjust conclusions, naturally arising from reports now current through the country.

I allude to the tragic occurrence at Spirit Lake, also to the account of the massacre on the Plains, as recently published by Mrs. Babbitt. Far be it from me to defend savage outlaws, or to declaim against the just punishment of the guilty; but I think both sides should be heard before sentence is passed and judgment executed. The Indians have but few friends, no social position, and no politicians or public press interested in their behalf; whilst hundreds of our people speculate upon their misfortune, and enrich themselves by their destruction.

It is high time that the public mind was disabused and the truth known respecting the so-called Indian depredations. So far from the Indians desiring war with the whites, they desire above all things peace, protection, and the facilities of a true civilization. But as one of the Oregon Chiefs said, "*We are not Dogs, and shall not be treated as such, without resentment.*" I know, as a people we wish to appear right before the world; none of us do wrong for its own sake, nevertheless we are liable to mistake through false impression, and by drawing conclusions without due consideration.

In order to allay excitement and to form a candid judgment of our Indian difficulties, permit me to recapitulate recent events as gathered from public and private sources. In regard to the Spirit Lake affair, we are informed that the son of a Chief, with a band of seventeen warriors, had a misunderstanding with the main body of their nation; consequently they did not plant corn last summer upon the reserve, and the agent made this a pretext for withholding their portion of the annuity last fall. We have not learned what he did with it. Early in the spring, this poor starved band came near the settlement, and a dog fell upon them, which in self-defense they killed, for which they were deprived of their arms, severely beaten, and driven away by the settlers. Thus, having no alternative but to perish or steal (for it is well known the winter was unusually severe, and game scarce), necessity forced the latter. Then the *civilized* whites formed a company, armed, pursued and shot down several of them, which provoked and drove them to desperation; and resulted, under their religious impulse (which as Moses taught, demanded life for life, and blood for blood), in the burnings and massacres which followed.

Now, Sir, is it not obvious that the agent, by the exercise of superior intelligence, should have been a peacemaker, and by anticipating consequences, prevented the mischief; or if those white settlers, who in contradistinction are called Christian, had acted worthy the name, there would have been no difficulty. All might have been saved. But as it is, many lives are sacrificed, and already over a hundred thousand dollars expended, and a war yet impending.

In regard to Mrs. Babbitt's account of the massacre on the Plains, it does not appear certain whether white men or Indians were the perpetrators; for it is well known that there are formidable bands of white desperadoes capable of any enormity, who use various devices to fix the blame of their acts on the Indians. So bold have these marauders become, that in California, where the Indians are driven away, they have attacked the mail in open day, although at the time attended by a mounted escort.

But admitting the assumption that Indians were concerned in it, let us consider the extreme provocation to which they are subjected; and without dwelling on the fact that the great valley of the Platte, which afforded pasturage for countless buffaloes, is now monopolized by our people, and instead of vast herds of this valuable game fattening for the Indians' consumption, there is now nothing left but their withered carcasses scattered over the soil on which they used to graze.

But it is not the annihilation of their subsistence alone to which they are subjected, but of their people also, and they have no redress or protection against wanton and deliberate murderers, who for several years have made the shooting of Indians their pleasure and boast. If all had been fair between

the races up to the massacre of Babbitt and company, and the circumstances which are supposed to have led to it, there would still be sufficient grounds for demur, before we should be justified in denouncing the Indians as vindictive savages, deserving all the blame and all the penalty.

The history of the case, as we gather from the public press, is as follows: Last fall the mail carrier, a few miles from Fort Laramie, was fired upon. He returned to the Fort, reporting an attack from Indians, and forthwith a company of dragoons were on their horses, and soon came on an encampment. They fired and killed eleven Indians, burned their camp, captured twenty ponies, and returned to the fort. Those Indians that escaped this murderous onslaught, being desperate and destitute, soon after fell upon a small party of emigrants, killed several men, and captured two women and their teams, and thus commenced the Cheyenne war. Early this spring we learn that Col. Sumner went after this tribe. He divided his force into two companies, many miles apart, and the Indians outgeneraled him by getting between them, and while he was seeking to destroy them, they destroyed Babbitt and his party.

Surely these facts speak plainly to reflecting minds. It can hardly be a question as to who is to blame. It is difficult to perceive how, under the provocation, the Indians could do much less than they have done. But how different would have been the case under a wise and benevolent policy, if, instead of sending soldiers after those Indians, a proper invitation had been sent to the chiefs to aid in the investigation of the mail carrier's report. The chiefs and all their people, if assured of fairness and truth, would have promptly responded. Honorable dealings vibrate the strongest chords of their noble nature, and prompt efficient action in support of treaty stipulations and supremacy of law. Surely the moral sense of the nation will lift up a voice against such barbarous proceedings. There is no reason under heaven why these poor people should be subjected, without trial and without redress, to wholesale murder, simply because they are not saints or angels, with love which endureth all things, but men of like passions with ourselves; or denounced and dreaded as vindictive, treacherous, bloodthirsty savages.

So long as the nation subjects the Indians to a class of agents, who are really more savage and lawless than themselves, ever ready to take advantage of the slightest difficulty to get up a skirmish with them, the present exterminating process will go on. Justice, peace and honorable dealing are out of the question, so long as the Indian is regarded as having no rights which the white man is bound to respect.

In the course of my travels through Oregon, last summer, I stayed one night at a house near the Callipoa mountains. The lady, perceiving from my inquiries that I deprecated the abuse of the Indians, took occasion to express her own sympathies; and, among other barbarities, related that a few weeks previous, an Indian with his wife and children, well known as a peaceable family, were met on the road by several men who cruelly killed the whole family, and with fiendish hate took out the heart of the man, and left it on a pole by the road.

Soon after leaving this place, I met with one who had been engaged as a volunteer, who informed me of a similar transaction upon seven Indians, who were on their way to the settlement to escape from the scenes of war. When in Oregon City I was informed of the following fact: A chief by the name of Pue-Maux-Maux, a man of influence, and who had been the friend of Fremont, came under a flag of truce to the mustering volunteers, for the purpose, if possible, of preventing hostilities. But instead of an honorable treatment, he was shot; his scalp, fingers and toes even, were cut off, and sent as mementoes to friends in the Territory. The remains of his body were then hitched to a horse, and dragged over rocks and stumps until worn to pieces.

JOHN BEESON.

Facts like these are too common, and should arouse the people and press of a civilized nation to demand an entire change in our treatment of the Indian tribes.—Ed.

A CHILD'S THOUGHT.—It may have been in print before, but it will bear repeating now. "Mother," said little Nelly, looking up to the starry skies one bright evening, "what a delightful place heaven must be, when its wrong side is so beautiful."

"OLD GRIMES IS DEAD."—Mr. S. D. Grimes died recently in Georgia, at the great age of one hundred and ten years. He was never sick.

A sedentary life, spent in indolence, will wither both the mind and body at the same time.—*Plutarch*.

GIFTS.

BY SYLVANUS LYON.

"Who will not give
Some portion of his ease, his blood, his wealth,
For others' good, is a poor frozen churl."

Joanna Baallic.

What is like unto good gifts? Be they never so small or trifling, if bestowed in a spirit of love, they are as precious jewels to the soul. Like golden links, they cement feeling to feeling with tenderness.

They flow from heart to heart, and are its angel messengers. With them friend blesses friend, and binds him to him in love.

Thus we involuntary cheer all around us; for we can not entirely shut up our treasures; and whether we will or no, even our enemies may participate in our blessings.

Silently thus the Eternal lavishly showers upon us manifold mercies. They come to us at all seasons, and each moment (if we will) brings us rich stores of his gifts.

Open thy heart to God, O mortal! and partake of his bounties. Thou art hungered and athirst, He will refresh you. Thou art weary and sorrowful, He whispers, "Come unto me, all ye who are heavy laden and I will give you rest." Thy soul pines for spiritual sustenance, like darkness for the glorious light, like the parched flower for the refreshing dew-drops. He offers it to thee in golden profuseness.

The world is full of "good gifts;" therefore, child of eternity, cease thy vain complaining. Life's ways are all strewn with loveliness; why wilt thou not find it out? Happiness and riches are thy portion, why remain mean and groveling?

True, thorns do grow, and difficulties encounter us; but wherefore for these, O man! shut out heaven's joys, and fail to cull the beautiful flowers that so thickly grow in each pathway?

This is life's enigma, the soul's difficult problem to solve. Why do men dwell in the night shade, when the sun of gladness is beaming all around? Why continually taste life's bitter dregs, when the heavenly portion lies spread out before them.

The world is not the dull work-house our fevered brains imagine, but fair and lovely; and mankind are not all selfish and mean, but sharers in the love and life and image of the Deity. Life is not an ignoble heritage, but a high and holy trust; and hope promises, in immortality to each heart, the fulfillment of its highest aspirations.

"Good gifts" do then abound. The world is full of them. With them the Eternal comes down to us. Thus man blesses his brothers; and friends are made to cling in closer union together. Bestow, then, freely of thy treasures, O, man! to all around thee; for thou art not poor but rich, and thy soul welling over with treasures for thyself and thy friends.

Behold that desponding heart languishing for one word of thy cheer. See the inequalities of life. Canst thou not in some small measure, equalize them? Look at Sorrow's dark visage, crowding thickly all the avenues around thee. It is but a step removed from gladness. Joy is near to misery, and trouble quickly flees when happiness approaches.

"A little word in kindness spoken,

A motion or a tear.

Has often healed the heart that's broken,
And made a friend sincere."

Brother, thou art the chosen apostle appointed for this holy mission. God has crowned thee with regal gifts. Wouldst thou enjoy them? then lavishly bestow them on those around thee. Unlock thy soul and refresh them with its hoarded treasures. Let the well-springs of thy happiness, which are stagnating in thy heart, gush forth to rejoice thy brethren. Give wings to all thy kindly impulses, and in blessing others thou shalt thyself be blessed.

Kind words are the heart's ready coin; scatter them thickly all around thee. Gentleness and love are heaven's good gifts; confer them at all times. Thy soul is strong with hope and courage; shed those sweet influences into sad desponding Spirits. Give to sorrow cheer; lend a helping hand to trouble; bear nobly thy portion of life's ills; and lighten them by sweetening the cup of others' bitterness. Give to the world daily somewhat of thy own manliness; to thy brother, thy noble example; and to God, thyself.

"Have a tear for pity, and a hand
Open as day for melting charity."

Thus shalt thou become great, noble, rich, with all the happiness of bestowing. Thus shalt thou receive fourfold for all thy "good gifts," in the heart-joys that shall flow back upon thee.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 8, 1857.

MANIFESTO OF THE BISHOP OF MERIDA.

The next Number of the *Telegraph* will contain an important paper, no less than the bull or decree of John Hilary Bisset, "by the grace of God and of the Holy Apostolic See," Bishop of Merida and Maracalibo.

This document is issued from the Episcopal palace of Merida, and bears date February 2, 1857. It is directed against what the venerable prelate denominated a "new monster let loose from the lower regions—the sect of Spiritualists."

His Excellency had read in the *El Catolicismo*, published at Bogota, some account of this sect, which filled him with apprehension, when he was struck aghast by the receipt, through the post, of some spiritual publications addressed to himself. These were, as he describes them, "a printed pamphlet styled, 'Spiritualism, or Manifestations made by the Spirits of the Celestial Spheres, with instructions how to communicate with the Spirits of the Departed, with an Extract of the Manifestations made by the Spirits of the Central Circle of Caracas, by Seth Driggs, with an Appendix;' and thus, also, Nos. 1 and 2 of the *El Espiritualista*, the seals of which, engraved upon the covers, appear to be of the same author."

The learned Bishop tacitly admits the spiritual nature of the phenomena, but pronounces them of the devil, and thence proceeds to review the doctrines taught in Mr. Driggs' pamphlet and papers, and to refute them. His paper is an able one, and as it has had in its production, the advantage of the accumulated experience and wisdom of an ecclesiastical body, as claimed, nearly two thousand years old, it may properly be supposed to embody whatever can be urged in opposition to the lawfulness of communicating with Spirits from that standpoint.

The document is voluminous, covering nearly fifteen pages of closely written foolscap; but long as it is, we propose to give it entire, not only in justice to its merits, but as a part of the history of the times.

THE BOSTON INVESTIGATION.

STATEMENT OF HON. ALLEN PUTNAM.

We have received through Dr. Gardner, of Boston, a copy of the statement of the Hon. Allen Putnam, of the facts which came within his knowledge, connected with the recent investigation of the subject of Spiritualism in that city. The paper reached us at an hour too late to permit of its insertion in our columns, which we the less regret, as the report of the committee, and the counter-statement of Dr. Gardner and his friends, are still behind and to come. We shall therefore, for the present, content ourselves with placing before our readers the salient points made by Mr. Putnam, and such extracts as may seem to be important, and await the official reports.

During the settlement of the preliminaries, it appears, Mr. Putnam accompanied Dr. Gardner to Cambridge, and was present at an interview with the Committee. At this conference the general subject was discussed, the nature of the force employed by Spirits in producing sounds and moving physical bodies; and it was clearly explained to the Cambridge gentlemen, that if favorable results were to be expected, the conditions required for the production of the phenomena, as in all other experiments, must be carefully observed.

To this there was some demur. Prof. Agassiz said that when a result in science was obtained, it could be repeated at will. Prof. Pierce wished to have the Spirits pledged in advance to perform. To these objections the other side replied, that the Spirits would probably answer that they would try; but this would be no better than a promise from Mr. Gould, that on a specified evening he would examine a particular star, when the night might turn out to be too foggy or cloudy for the use of the telescope. To this Mr. Putnam added:

"If I desired to show you what my steam-engine could ac-

complish, I should ask for the privilege of making up the fire, and getting up steam in my own way."

"Very good," replied Agassiz. "If that be it—if you have anything like science—manage everything your own way; only give us a fair chance to examine your engine after it gets at work."

Thus was it substantially agreed, as necessary and due to the occasion, that Dr. Gardner and his friends should prescribe the mode and conduct of the sessions; and as the \$500 offered by the *Boston Courier* for the movement of a chair without the application of physical force, was an unpleasant item in the affair, both to Dr. G. and the Committee, the Doctor stated fully, that in case of success, all that would be expected of the *Courier* would be to foot the bill of expenses, and even that should be left entirely to its own option.

The preliminaries having been thus satisfactorily arranged, and Mr. Putnam, since the money question was disposed of, having associated himself actively with Dr. Gardner, those eminent children of Cambridge, who, in investigating the nature of the butterfly, have hitherto confined their researches to the grub, prepared themselves for a flight in search of the butterfly itself. Prof. Horsford, who, as Mr. Putnam testifies, acted the part of a frank and noble gentleman throughout, prepared apparatus of various kinds for the purpose of testing the presence of the wonder-working power.

Mr. Putnam's account of the sessions, held at the Albion, is as follows:

Mrs. Brown and her sister, Miss C. Fox, were present as mediums. A conversation was started which was carried on mostly, but not entirely, by Mr. Lunt, the representative of the *Courier*, and Maj. Rains of Newburgh, N. Y., a graduate of Westpoint, once assistant Professor there, and who, in connection with Judge Edmonds and others, made a long-continued investigation of spiritual powers scientifically. This conversation related to the instrumentality and processes by which Spirits work, and Maj. Rains expressed some of his views as to the proper processes for a scientific investigation of this particular subject.

Also, there was conversation, mostly between Prof. Agassiz and Mrs. Brown, as to when and how the Fox family first learned that they possessed this mediumistic susceptibility.

After a time, the mediums and a few others being at the table, raps were heard, mostly on the floor, (or rather upon a three or four inch platform covering the stuffed or deadened floor), while a few gentle ones were felt and heard as if made on the table. Afterward, when Mrs. Brown stood by a large wooden box, and put her first finger, and then a common pencil against the box, the raps were heard there as on the box and near her hand. Again, when the two mediums were both standing on the stuffed seat of a sofa, the persons near them remarked that they heard sounds as from the wood of the sofa, and also from the ceiling against which the sofa stood. * * * Many of the raps upon the platform and one or two upon the box were quite distinctly heard in most parts of the room.

Near the close of their sitting, Prof. Agassiz stated that the production of such sounds could be referred to known laws, and said, "Before the investigation is over we will explain to you how they may be produced."

When about to separate, Maj. Rains expressed a wish that all would stop and compare notes, and come to an agreement as to what had actually occurred or been exhibited. A few sentences as to the propriety or importance of this course were exchanged between him and Prof. Pierce, when the Prof. said, in a very ironical and discourteous tone and look, "We thank you, sir, for your advice," and bowing hastily, left the room. * * * I was standing by the side of Maj. Rains, saw and heard the whole most distinctly. Mortified and ashamed at the tones and looks of this representative of *Alma Mater* and of Science, when addressed to a gentleman stranger, and a man of science, I turned silently away, and was not surprised when, shortly after, Maj. R. said to me, "There seems no occasion for me to remain here because of any knowledge or skill which my experience in such investigations may have given me; there is no attempt, no purpose, to have an investigation of the general subject. I had better return home." And soon he did go, as then proposed.

At the next gathering I asked, privately, and learned from both Prof. Pierce and Mr. Gould, that they considered the money question as still before them, and that they were but judges and not investigators. From that time my relations to them and that particular trial, became relatively unpleasant. I had little to do or say, and nothing to hope for, because of the necessary antagonism in the room.

At their next sitting Mr. Redman was the medium. Raps and tipping of the table did not come as they usually do with him; yet he asked those at the table to write the names of deceased friends and roll up the slips. Prof. Pierce commenced writing in a book. Prof. Agassiz, in the meanwhile, was standing near his back, frequently changing his own attitude and position, and looking very intently upon Redman, although he said to Prof. Pierce, "throw that one out," meaning the slip just written upon. There was the appearance of much mental disturbance in Prof. A., as shown by his attitudes, his changes of position, his wild gaze, and his tones when he spoke. No raps came, nothing claiming to be spiritual was done through Mr. Redman in the public room. At some time during this sitting, Dr. Gardner drew attention

to the points of disturbance, through strong mental action and intense use of the eyes. Mr. Lunt was understood to say that he had been using both mind and eyes intently, and with much effect. * * *

Similar want of success attended the other mediums, at all the subsequent sittings, up to the meeting of the Davenport, on the last evening. These boys, or young men, were entrusted almost entirely to the management of the Committee, and those of us who were but spectators are not so well informed as to make it proper to state in advance of the Committee, what was attempted, nor what the success. We do know that at the close, Prof. Agassiz held up a small, short piece of thread, which he said had been "broken," and that that was the test. Having uttered these words in a rough tone and emphatic manner, he, in a similar tone, said, "Good night, gentlemen," and hastily left us.

Prof. Pierce then said to Dr. Gardner, "I suppose you are through with us." The Doctor replied, "No, you have promised to show us how the raps were made." "Not as a Committee," said Prof. Pierce. "Mr. Agassiz made that promise as an individual." * * *

Two of the gentlemen, Prof. Agassiz and Mr. Lunt, omitted throughout all the sessions to comply with invitations to sit in the circle around the table, and there was not in any instance or at any point any opportunity for Dr. Gardner to exercise "the determination of all the accessory circumstances."

Mr. Putnam closes his statement as follows:

No chickens were hatched on this occasion, where the hen was kept in perpetual agitation, and was often driven from her nest during the period of incubation, but it does not follow that eggs never contain a vital principle. Let the proper conditions be observed, let natural laws have legitimate play, and the latent vital principle will take form and embodiment, and come forth from the shell a thing of life and power. It is easy to prevent the hatching of an egg, for the Committee did that with very little trouble. But many hens "steal their nests," and in secluded spots, where natural laws are conformed to, the hatching processes still go on in spite of human science.

WHO ARE SAVAGE AND WHO CIVILIZED.

We beg to call the attention of our readers to the article on the 115th page of this paper, entitled "Justice for the Indians," by John Beeson, Esq. Such facts as are by him recorded, and such as we learn from other sources, show that the white people on our frontier, the Indian agents and the army, are anything but civilized human beings.

White people assume to be reclaimed from savage life and manners. But what is this savage life and manners, from which they assume to be reclaimed? Webster says "a savage is a human being in his native state of rudeness; one who is untaught, uncivilized, or without cultivation of mind or manners." The savages of America, when uncorrupted by the vices of civilized men, are remarkable for their hospitality to strangers, and for their truth, fidelity, and gratitude to their friends, but implacably cruel and revengeful toward their enemies. From this last trait of the savage character, the word came to signify "a man of extreme, unfeeling, brutal cruelty; a barbarian." Manners, he says, signifies "deportment, carriage, behavior, conduct; course of life in a moral sense."

In consonance with these definitions, which seem to indicate proper discriminations, and in view of the conduct and relations which always have existed, and still exist, between the white and red men, let us inquire which are the savages? and which are the civilized? It is important to peace and justice that we white men consider these relations, and ponder well the natural rights, and interests, and the moral conduct of both parties.

We came to this continent and found it occupied by a race of human beings who were living in comparative peace and happiness on that which a bountiful Providence had provided and adapted to that degree of life which the country had developed. These people were naturally alarmed at the approach to their shores of our white winged canoe, and especially at the discharge among them of a ghostly multitude of human beings.

And why did they not then exterminate us? We answer, for two reasons, namely: We felt too weak to afford to exhibit our duplicity to them, while they were "uncorrupted by the vices of civilized men, and remarkable for their hospitality to strangers." While these relations existed, peace abounded, and it would undoubtedly have continued to this day, had we not brought with us not only the clandestine purpose, but instruments, of death and of the extermination of the original owners and occupants of the country. History records the fact, that in the degree of the strength of the "Pale Face," he has exhibited the more inhuman, cruel and relentless characteristics attributed to savages; and all this in us is sanctified by a pretentious piety and zeal for serving God, by starving and butchering the weaker class of his children.

The depredations, skirmishes and wars with the Indians, that have existed and do exist, have been uniformly or nearly so,

wantonly provoked through the implacable savagism and lust for power and gain on the part of the Pale Faces. Without going back to prove this assertion against those who have passed from their earthly sins to the Spirit realm, let us see how the case now stands, and bring to-day every white man to the judgment of "Justice to the Indian."

The Indian naturally depends on wild lands, vegetables, roots, nuts, beasts and birds, for subsistence. We have deprived the Indian of his hunting grounds and means of his natural livelihood, and we pretend to compensate him by distributing among his people, money, clothing, tobacco, rum, and the Gospel of Moses. About three-fifths of these annual supplies reach the Indian, namely, tobacco, rum and Moses, and all these only contribute to make him tenfold more the "child of the devil than before." The money is too generally kept by the profligate agents employed to distribute it, and the Indian is paid or pacified by worthless trinkets and trash, and turned off to starve or steal; and when these poor fellows resort to the latter, the fact is seized upon by these unworthy agents and interested parties as the joyful pretext for bluster, for bravery, and making themselves personally notorious. For this purpose distorted and untrue reports of the affair are set in circulation, and heralded throughout our country by the newspaper panderers to politics, to Moses and the law, as "horrible Indian depredations." These poor Indians have no lying, defrauding agents and newspapers to present the facts in their defense, and to make known the awful injustice perpetrated on them by these hirelings.

These agents are generally political or religious drones, whom the party or sect have to support somewhere—pests to so-called civilized society, and are considered only fit for mediums between us and savages. These fellows know that their position and support by government or by the church depends on their occasionally provoking the Indians to a defense or redress of their grievances, that they may magnify Indian savagism and their own bravery in pursuing and butchering those on whom they have imposed. An unbiased and critical analysis of the facts gleaned from public and private reports, shows that pretentious religious, civilized American people, are more dishonorable, unjust and savage than the native men of the forest.

What, then, is to be done? Shall pretentious civilized men who hunt and murder Indians on our frontiers for sport, be suffered longer to remain there? Shall this unholy, exterminating war against the Indian be longer countenanced by our people and government? We say emphatically, No! and call on humanity to arouse to a sense of this enormous sin, and save a remnant of these purely original specimens of humanity in our country. All nature, and God outside of it, if so he be, call earnestly for a change of treatment to these people, and protection from the outrages of marauders on our frontier. Let every man and woman cry aloud in the ear of our government against its barbarous agents and their treatment of the Indians, and insist on a policy of liberality, kindness, peace and justice toward them which shall provide, protect, and if possible save this remnant of the natural human development of our country.

Notwithstanding the duplicity and brutal savagism of our people has justly exasperated many of the Indians against the whole tribe of the pale faces, we still have sufficient confidence in their genuine humanity and native integrity, to believe that with no rifle, but with the spirit of Penn, any body may go and live with them, without fear of injury. We demand, then, that the policy of our Government towards the Indians be so changed as to drive every white settler from the frontier who fails to live in peace with the Indians. With this policy established, we doubt not that peace and happiness will be restored, and the frontier settled with honest peace-loving citizens, who would be on the most amicable relations with their brother red men, and would interchange their labors and products, and inculcate farming, arts, sciences, industry and Spiritualism—the knowledge of an unbroken continuity of life beyond the dissolution of the body, and the relations and influences the present life has in determining the relations, conditions and happiness of a never-ending progress.

C. T., Carlton, N. Y.

We appreciate your kind, encouraging words, and we are thankful if we have been instrumental in making your heart rejoice in the blessed truths of Spiritualism. We shall regard your proposed efforts to extend our circulation and usefulness as a favor, and hope you may be prospered in the endeavor.

SPIRITUALISM IN SOUTH AMERICA.

Mr. S. Driggs, of Caracas, S. A., editor of *El Espiritualista*, now sojourning in this city, gives us some interesting particulars of the phenomena, as they exist far down toward the equator. There, among foreigners, and natives alike of Spanish or Indian descent, the same invisible intelligence is endeavoring to manifest its existence, and to demonstrate to the common mind that the seen and unseen worlds are not separated by an impassable gulf, but flow in together as body and spirit, forming one grand whole to the universe; and that man, after passing from mortal sight, still lives.

The Indian population of Venezuela, Mr. D. informs us, are peculiarly susceptible to Spirit-influence; and as in different countries the phenomena, while the same in fact, assume different forms to fit them, we may suppose, to the particular genius of the people, so in Caracas and its neighborhood, the modes of obtaining manifestations are new and peculiar.

The tables in more common use there, it appears, are round, and sustained on a central column and three legs. Around the circumference of the bed of one of these is arranged the alphabet, and along by the side of the line of letters a little railroad track, on which plays a car with a pointer. The preliminaries having been gone through—the circle formed and the influence present—the medium lightly touches the car with his finger, when it starts on its course, running from one part of the table to another, and pointing out the letters, which are to be woven into words and sentences, and form a communication from the inhabitants of the invisible world. Or, if a table prepared with rail and car is not at hand, the alphabet is arranged on the floor, when the table, poising itself on two legs, uses one of its feet as a pointer, and thus demonstrates a living chain of connection between the two spheres.

Strange Revelation.

The following extraordinary narration, which we extract from "Dye's Wall-street Broker," will possibly strike our readers, as it did us, as a rather brilliant hoax. After our first surprise, however, discovering a responsible name at the bottom, and that the occurrences set forth, were duly authenticated by oath, we dispatched a messenger to 421 West 31st street, the residence of Mrs. Porter, with a view to settle the question of its authenticity. The reply from Mrs. Porter was, that the facts were veritable as set forth; and accordingly we hesitate no longer to place them before the readers of the TELEGRAPH:—

ONE OF THE THIRTY PIECES.

Characters translated by Mrs. Porter, the Spiritualist—Spiritual Grip—Sees Judas—Finds his Birthplace and his Age—He recognizes the Shkel—Who will explain?

Having seen a notice in your paper concerning a Shkel or Coin—a perfect representation of those which betrayed Jesus—I called at 70 Wall-street, and procured one. The thought struck me that I would go to some of the prominent spiritual mediums, and try their skill, not only in bringing up Judas, but in translating the characters on the piece. After making some inquiries, I ascertained that Mrs. Harriet Porter, of 221 West 31st street, stood the highest—she having predicted the loss of the *Pacific* on the 23d of December, at the Tremont House, before she left the port of New-York on her last trip. She also predicted the death of Vice-President King one year before it occurred. These, with many other wonderful predictions, told of her by some prominent Spiritualists, induced me to give her a call. I started, and soon arrived at the house in Thirty-first street, a large brick building. I rang the bell, and in a moment an elderly genteel lady came to the door. I inquired if Mrs. Porter resided there, to which she answered in the affirmative, and invited me in. On entering the large parlor, I saw a great number of respectable-looking persons, who the lady informed me were waiting their turn for examination.

She drew from her pocket a book where notes were kept and, looking over her long list, said that Mrs. Porter was engaged for every hour from 7 in the morning till 9 at night, up to the 2d of July. Well this looked rather gloomy, but I persuaded the lady, as my business was of great importance, to try and let me have a sitting. After waiting some two hours, I obtained admittance to a small back parlor, where Mrs. Porter receives her visitors, in the center of which is a table. She looks to be about 25 years of age, and rather handsome, dresses in white, and always appears much fatigued from the incessant toil which she is compelled to undergo. I seated myself beside the table, and asked her if she thought she could communicate with a Spirit that had left the body about 2,000 years ago; to which she said it might be difficult, but she would try. After going into a swoon for some time, she began to exclaim in a wild and unnatural tone—"I see a crown of thorns, flashing swords; I see a man have his arm cut off and then another his ear." The thought then struck me that some of the Spirits of the olden time were present. I had not yet told her the Spirit I wanted. She exclaimed, "There is John the Baptist—Mary—Mary—Peter, and others

* An account of this coin may be found in the preceding Number of the TELEGRAPH, on page 112, under the heading of "The Judas Iscariot Coin."

I do not recollect." Her hand was firmly grasped in mine, and I asked "Is Judas present?" "Yes," she replied, in a very loud tone, with an unnatural death-like grip of the hand. Q. Where were you born, Judas? A. In the city of Jerusalem. Q. How many years ago? A. After a little hesitation he said—"One thousand eight hundred and sixty-two years ago." Q. What was your father's name? A. Judas. Q. What was your mother's name? A. Mary, sweet Mary; I loved her as I loved myself. Q. What color was your hair? A. Dark, but gray before I died. Q. What color were your eyes? A. Blue, and my mother's eyes were blue. Q. Were you acquainted, while in the body, with Jesus Christ? A. I was—I wept bitterly; I was taught by him, and he alone, more than any other being on earth. Q. Was he a preacher of righteousness? A. Yes, he taught the truth, and enacted God's laws. Q. Did you ever hear him preach? A. I did; I did hear him preach the truths of the new era, but we did not know it—we were ignorant. Q. How did he dress? In white low-necked dress, barefooted, and girdle, and was beautiful to look upon. Q. Had he believers? A. He had, and twelve apostles, who were in perfect harmony with him. Q. Where did he die? A. In the city of Jerusalem, on a high hill; not a very high one; little rising ground. Q. How did he die? A. He was taken by a party of men to a hill, and nailed to a cross; a cross. I saw the blood leave the body. Q. Who betrayed him? A. It was I. Q. Where was he betrayed? A. In the city of Jerusalem. Q. How many were with you when you betrayed him? A. Three only; but they did nothing; I was the offending one. Q. How much did you get. A. Thirty pieces; I thought more of them than I did of all the world beside. I was the servant of others, but did not know it. Q. Was the money you received silver? A. It was, and nothing but pure silver. It was beautiful, pure, pure silver. Q. Who gave it to you? A. The priest, the high priest; he had gold pieces about the same size. I knew—

[At this stage of the inquiry I brought the pieces I had obtained at 70 Wall-street, and, placing one near her hand, inquired if that was like the silver he received. To which the following answer was given.]

A. Like it; very like it. I almost think I am on earth, and have the shkel in my hand. This is my hand; it is not the medium's.

Q. Are you sure this is like the one you received? A. I am just as sure as I am of being here from another sphere, and looking you in the face. The priest had no other silver but this kind. He had gold, but he hid it from me.

The communication was satisfactory so far, and, in order to test the reality, I requested that he should tell me what was on that side.

A. Cup; a cup, it was a cup. The high priest took the money he gave me out of that cup.

Q. What is the reading on the outer edge? At this a loud and unnatural scream came from the medium; she grasped my hand and said:

A. Shkel of Israel; I am not afraid to say Shkel of Israel.

This surprised me, I must confess, yet I remained quiet and turned the piece over in my hand and asked:

Q. What was on that side?

A. Fig tree—fig tree; Aaron's rod—rod of Aaron with buds; Jerusalem the Holy. What I say to you now is more wonderful than anything given the day I was on earth.

Q. What time did you receive the money? A. At 11 o'clock in the evening; we did not count time then as you do now. Evening and morning was what we termed it. Eleven in the evening, the stars and moon shone beautifully, we had a happy time that night—we did not know what we did.

Q. Why did you do it? A. Affected by surrounding circumstances; influenced by the priest. He wanted me to do it; he was well aware of what was coming before I was. He was very old; he stood high as well as being a priest. He influenced me with the money; I was poor—very poor—and did it for the money.

Q. What did you do with the money? A. I was troubled; Peter and Mary upbraided me, and I took it and gave it to the High Priest; he would not take it, and I threw it down at his feet, and he picked it up and put it in his satchel.

Q. How long did you live after you betrayed him? A. Five years—was thirty-eight years old when I died; they choked me on a chair, and I left the body.

The last test was to request Judas to write his name. After some extraordinary exercises, lasting nearly twenty minutes, he picked up the pencil, and wrote *Judas Iscariot*. Then I said, Write your name in Hebrew, which he did; but not being a Hebrew scholar, I went to a friend who pronounced that it was the Hebrew characters that stood for Judas. Seeing that neither the medium nor myself understood Hebrew, it created astonishment in my mind and much surprise which I will not soon forget, nor my visit to the medium.

JOHN W. EAMES, M.D., New-York.

City and County of New-York, ss.—On this the 24th day of June, 1857, personally appeared before me John W. Eames, M.D., to me known to be the individual who signed the above instrument, and by me being duly sworn acknowledged that the foregoing statement by him made was true.

HENRY FARRINGTON, Commissioner of Deeds, 145 Nassau street.

INVESTIGATING CLASS.

Session of Wednesday evening, July 29—the following question, No. 27 in the series, being under consideration: "What effect has a premature physical death on man's spiritual life and destiny?"

REV. R. P. WILSON'S PAPER.

Spiritual life and destiny are the two extremes of existence. All life is eminently spiritual. Destiny is an end—the ultimate of life. Spiritual life is necessarily continuous; it can have no interruptions but flows on for ever. It may increase, it can not diminish. The outer form in which mentality or spirituality is expressed, may undergo many transformations, yet the *destiny* of the Spirit can not be essentially affected by the *temporary* conditions of its external body. The reason of this is, because the Spirit possesses in itself the elements of its own progression and consequent destiny. Hence our conclusion concerning premature physical dissolution, can refer only to the *conditions* of the soul's future culture. The destiny of the Spirit being fixed in the nature of the Spirit—which is progressive development—we have only to consider the relative effect of accidental death, early dissolution, etc., upon the subsequent spiritual life.

As the external world and the outward form are necessary as a condition to individualize the Spirit, it becomes a necessary part of the soul's experience to acquire a knowledge of the planet on which it commenced its conscious individuality. It is probably better for the Spirit to gain experience by using an external organization on the earth; but such are the relations of the Spirit to the earth, after its departure from the form, that it can enter into sympathetic relationship with those yet remaining, so as to gain that variety of experience which may be necessary to its future well-being. More than one-half of the human race pass into the spiritual world in childhood. Yet children grow in heaven; they attain the size of manhood or womanhood as well there as here.

The Spirit gives form to the body, though size depends upon the soul's relations to external agencies. This subject, seen from the spiritual stand-point, is full of comfort for all. Parental love weeps over the infant's grave, but the angel of Time, wiping the tears from sorrow's eye, points the bereaved parents to a mother-angel, whose guardianship will watch the buddings of intellect, and feed the flowers of affection, until the ripe fruits of experience shall transform the babe into a seraph. Standing on this elevated summit, we see no death, but behold the principle of transition gathering the soul into the celestial garner, not to undergo repairs but to throw off its errors as it has thrown down its form—and assuming its attractive labors in another department of life, forever outworking is destiny as it ascends through the heavens.

Dr. Gray said, that inasmuch as he regarded the universe as being under the guidance of a Divine Power, he must conclude that there really is no such thing as premature death; but from the human stand-point, he considered it best that the whole earth-life should transpire, because any unnatural interruption might cause the life to unfold differently from what it otherwise would. He did not suppose that there is a divine miracle in death, but thought that divine Providence antedates all phenomena. Death, considered independent of faith in God, seems an eternal evil; but with faith in God, a divine good. Although a boy may feel cramped in the primary school, yet he is made broader and freer from having been there, and the same may be the case with Spirits who have lived a long earth-life; and he also supposed that each human being, more or less, influences every other being.

Dr. Weiss asked the question, If a child is taken from the parent, and the parent follow it to the Spirit world after the lapse of thirty years, may they not meet as strangers? and added, that he regretted to find his own sympathies and memory wearing away.

Dr. Gray replied that the regret is based on the idea that men have but one plane of consciousness, and one set of ideas. He thought man had two planes and two sets of organs, the material and spiritual. He was of the opinion that the spiritual senses are more active when man is in the state of sleep, and that in such states he holds communion with Spirits. This plane is approached in deep states of reflection. He thought there are many facts to show that men have these two planes of observation, and that the spiritual heart and head are almost constantly communicating with Spirits. Man's spiritual plane is always superior to the external, and on this plane we never cease to know and love our children.

Dr. Weiss remarked that families of children grow up and develop in every possible direction, and some families may not desire to be associated as such in the Spirit world.

Dr. Gray said, a father may turn his son out of doors, and the two on the earth-plane may fancy they hate each other; but when trial comes, like a case of drowning, for example, kindred will instinctively turn and assist each other. Spiritual communion always takes place in the spiritual world, whether the communicating parties are in the spiritual or natural worlds, or both.

Dr. Weiss thought the differences on the natural plane may be carried to the other life.

Mr. Wilson said, he receives and enjoys the caresses of his children in the Spirit-world equally with those in the natural world. He thought the relation between kindred as to blood may be outgrown, and sympathetic relations substituted. He also objected to Dr. Gray's idea of Spirits tending more and more to unity, because at last it draws all men into one, and individuality would become lost in a common humanity.

Dr. Gray conceded the force of the objection.

Dr. Curtis said, if it be true that there are numbers of spheres bounded by death, or processes of greater refinement, may not men finally reach the ultimate? but if so, he did not think it necessarily follows that they would become homogeneous. He did not think that a child which dies will—say five hundred years hence—be in precisely the same state that it would, if it had lived out the full tenure of life on the earth. But the difference would be in its historic unfolding, and not as to destiny. He thought the higher intuitional facilities of disembodied Spirits compensate for the deprivations of earthly experience.

The Class seemed to assent to this, but Dr. Gray added that Spirits have the ability also to form rapport with the inhabitants of earth, and thus derive the benefits of an acquaintance with earth-life.

NEW YORK CONFERENCE.

SESSION OF JULY 28.

Mr. Phoenix asks, How are we to regard God?—that is, are we to think of him as a personality, as we think of a man, or as possessing form at all, either human or otherwise?

For himself, he thinks of God as he does of principles which are devoid of form. Attraction, for instance, is a principle, but it is to be considered independent of form. So of heat, electricity, etc. Those principles are resident in nature, and manifest themselves through the different forms into which they enter. They can neither be increased nor diminished. Caloric is not increased in quantity by combustion, combustion being the result merely of the individualization or intensification of caloric at a certain point. In this way, we may have, if we choose, a manifestation of the principle in the form of a red hot plow-share, or a burning ship, but the force or principle itself is without form, or at least, we think of it without form.

Thus he views God: He is all principles in one complex. Every new combination of the principles with matter develops new forms and functions, and these are God wrought. The new function arising from the peculiar combination known as man, is the highest representative of God, that is to say, of the totality of principles that manifest through matter. For this reason Jesus of Nazareth was a more perfect manifestation of God than other men. The invisible God principles or potencies of nature, permeated that form, or individualized themselves in a state of equilibration superior to that of other men; hence we are compelled to look to him as an example.

God is the totality of natural principles; these manifested on whatever plane of being, are God manifested on that plane. On the human plane he is a divine humanity, of which Jesus is the highest type. God is the great primate of which all facts, matter and events are but ultimates, bearing his image in their plane or degree. Once he had thought it necessary to conceive of form as applicable to God; but at present he is of the opinion that the conception of Deity which places him in harmonic relation with a pair of pantaloons is idolatry. He requires no form upon which to centralize his devotion; that which he does most reverently worship is antecedent to form—has a causal relation to all phenomena, and manifests through all forms. His faith wholly excludes a specific form to Deity, but he by no means denies a personality.

Dr. Gray inquired, What is the form of man? To which an answer was essayed by Mr. Phoenix, but not very clearly comprehended by the reporter. He was understood to say, that man is ubiquitous, but not equilibrated as God is. The dimensions of the body as manifested in time and space are no indication of the form, size, or capacity of the Spirit. As nearly as we could get his meaning, it is that Spirit, like God, is without form.

Dr. Hallock said, the subject under consideration, must be considered as very respectable, however profitable it might be. Job's question implied, that "a man by searching, might find out God," though not precisely "to perfection." This search has been continued for many years, but with indifferent success, as he thinks for the reason that but few of the searchers have yet found so much as the true direction in which to look for him. The most of them, instead of finding God, have found a world full of evil—full and running over, so as to deluge even the "rural districts" of heaven, and bid fair to swamp the "New Jerusalem" itself. They have "gone out for wool, and have come back shorn." With such a result as this, a clue to the direction the search should take, is a desideratum in those days, and to the pointing out of this direction he wished to be understood as limiting his remarks.

It seems to have but rarely occurred to the searcher after God, that his path lay through the door of reconciliation of all phenomena with their final cause. All other avenues lead but to an image which, on close inspection, will be found to be an enlarged portrait of the searcher's self. But the reason inquires after God, not after an image of the inquirer; and she sees as a necessity, that the lines of harmony must parallel those of causation. There is but one path to the throne of God, both for the philosopher and the "sinner," and that is, through the science or knowledge of universal harmony and perfect reconciliation between all the works of God and God himself. The pious and devout seeker who sees nothing but the devil in the universe, and looks for

God outside of it, will have a long search, and only find himself—not God—at the end of it.

This path of reconciliation was more than hinted at by the Teacher of Nazareth. It is the *rationale* of "forgiveness." It explains why "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," and why Jesus took so much pains to let the Doctors of Divinity and other religious people of his time and ours into the secret that God himself, despite all their efforts to get up a quarrel, is most profoundly satisfied with his own universe, and thinks it "very good," their opinion to the contrary notwithstanding. This was his "straight gate"—his "door"—the only door now as then. Compare it with the church door, which opens outwardly upon universal discord, and inwardly upon an effort to reconcile God with an eternal hell, in which to perpetuate and punish it! The Christian world has made no progress in the science of salvation; it has elaborated no principle that Jesus discovered; it has improved no talent committed to its care; it has become expert only in the science of damnation! What wonder that the question, "How are we to regard God?" is still pertinent. Jesus saw the universal Father through the "door" of at-onement and perfect reconciliation. He discovered that the key-note in the anthem of the universe was harmony; that it began in this key, and held it through all its "majors" and "minors" without one note of discord. This is why he objected when one called him "good." It broke the harmony of this grand anthem, ever sounding in the ear of his inner soul. It implied that some one else was bad, and this was inadmissible with the harmony he was listening to. It explains why he advises the man who brings his "gift to the altar," to consider first whether there be any antagonism or want of "equilibration" between his own soul and that of his brother—any assumption of saintship for himself, and of devilship on the part of his neighbor, and if so, to "be reconciled" preparatory to the first step in his approach to God! (One would think this was plain enough to take the starch out of all the "saints" in Christendom.) It explains why "he who says he loves God and hates his brother" is a great way off from knowing what he is talking about, and this explains why observation and reason are so much better guides than faith and tradition.

God is to reason what the "point" is to geometry—immeasurable, but certainly there, the end of the line-position, but not magnitude that human geometrical knowledge can measure. Blessed is the reason that finds God through the converging lines of harmony, for they alone point to the true God, and without them she can never trace the lines of causation, of which they are the exponents and the parallels. Having found him, Reason pauses in profound modesty and adoration, as at the end of a grand achievement. She has reached the substratum of all scientific research, having discovered that God is! From this point she rebounds, and with a sacred joy in her heart, and the seal of God upon her brow, she retraces these glorious lines through all the realm of consequences, and finds "at every step the stamp of God"—finds that men may differ greatly from each other, and yet not be devils; that they may be repellant of each other in their external consciousness, and be alike attractive to the heart of the common Father.

Blessed is the soul that, while wrapped in clay, can join its external consciousness with the choir of the universe, and sing its eternal anthem in the key of harmony. To that soul there is no "river of Babylon" by which to "weep," no need of a "willow" on which to "hang its harp." He can never be "in a strange land," for "Jerusalem, his chiefest joy," is within himself. He can never be "without God in the world," for the universe is an incarnation and ever-present revelation of his being.

Here the reporter, on looking up, was alarmed to find that he had consumed nearly five pages of foolscap, and about four hours of his time. Fearing he might also consume the patience of the reader by continuing farther, he will bottle up the remaining wisdom of that Conference, and pour it out as opportunity may offer. Mr. Coles, Mr. Courtney, Dr. Gray, Mr. Brittan and others took part in the discussion which, partly on account of the interest felt in the subject, and partly by reason of a heavy shower of rain, was protracted to a late hour.

Adjourned. R. T. HALLOCK.

SPIRITUAL FACTS.

Facts are always instructive and profitable to those who choose to profit by them, and those otherwise disposed can not be harmed by their repetition. We are thankful for the privilege of laying before the public the following interesting facts, which seem to confirm the theory that death, in itself, has no power to change the spiritual man; and it behoves us to reflect as to what manner of lives we are living in the flesh.

EDITOR TELEGRAPH:

One very excellent feature of your paper, in my opinion, is its weekly record of facts; and your earnest desire to build this beautiful temple, Spiritualism, on the rock of truth, where winds and storms can never destroy it, is evidence of a good workman, one fact being worth many theories long drawn out, however plausible.

A Scotch girl living with us tells the following: Her father was in the habit of going to market with a horse and cart. He always stopped at a certain place for a glass of ale, and to light his pipe. One night, after all had gone to bed at this ale-house, the woman heard a noise at the stove. Turning over in bed to see what it was, "Oh," said she, "it is only McLane lighting his pipe," and turned back and went to sleep. That night Mr. McLane was killed at the very hour that this woman

declared positively she saw him sitting by the stove lighting his pipe. His body that night did not enter that house.

About the time that Spiritualism first began to develop itself near here, a medium heard the raps, first at a log school-house, next at our house, they purporting to come from the spirit of a deceased aunt. I asked several questions, to all of which she gave a correct answer. I asked which of all the sects were the nearest right in their theology, naming them over, and receiving a negative answer to all but the last—Swedenborgianism. This she declared the nearest correct. She, while living, was a Presbyterian.

There was the Spirit of an old drummer who visited this medium. He would rap off a tune in perfect time, accompanied with a violin or otherwise, rapping on a shingle that the medium held in her hand. This spirit visited several other mediums.

A Spirit came, calling himself the "Old Devil," also two Spirit sisters, who, after some conversation through raps, said, "Pa don't let — talk with the Spirits;" which put a quietus on all farther communications, for the Spirits contradicted themselves so much that the medium threw away her shingle, declaring she would have nothing more to do with them, for it was nothing but a tissue of lies from beginning to end. In that house devilology explains the whole of it to this day. Before the Spirits got their notice to quit, however, this "Old Devil" was present; and at the same time one of the neighbors, about "half seas over," after asking some curious questions, he said, "Well, 'Old Devil,' do you love me?" "Yes," says Devil. Said he "The Devil always loves his own." My father has been a close observer of these phenomena from their first appearance here. He tells me this fact.

There was a little girl medium a little south of where we live, and this "Old Devil" had taken possession of her, making her perform as he chose, and that was strange, you may depend. One day my father says to him, "Why don't you let that little girl alone? You are not the Devil; what do you want to say that for? Act a little rational; sit down by me, and let us reason together." The medium sat down beside him, stuck her face up to his: "What do you want of me, you old Kelly, you? what do you want?" "Now," said my father, "tell me just who you are, and what you are doing here, and where you came from? You're not the Devil, I know better." "Well," said he, "I will, being you're so honest. I'm not the Devil; I used to be a slave-driver down South. The way I used to flog the niggers 'round was a caution. I died some few months ago, and have been wandering up and down, and came across this little girl." "Now, you had better let this little girl alone, and act better." "Yip," says he, "I'm the old Devil;" and away they went just as before.

Afterward this little medium was in Elgin, where there were several persons, beside two mediums. This little girl was influenced by this same person. Mr. —, a large man, told him to leave the girl, and take hold of him. "They had quite a struggle together." Mrs. Crawford, who is a very good medium for some manifestations, says to the Spirit, try me. He took complete possession of her, making her talk and act like some bar-room loafer.

There have been many interesting and instructive manifestations of a highly exalted character in this region that might be recorded, but enough from me, at any rate for the present.

ALFRED W. KELLY.

CURIOUS INSTINCT OF A BIRD.

FRIEND PARTRIDGE: DE RUYTER, N. Y., July 17, 1857.

As I was engaged the other evening in my field, cultivating potatoes on a piece of low ground of dark muck soil, my attention was drawn to the observance of a chipping-bird of the smallest size, such as frequent the door, picking up the crumbs, and make their nests in the shrubbery and fruit trees near the buildings. She followed close to the hoe where the ground had been newly disturbed, filling her bill with wire worms. This worm is of yellowish color, from half an inch to an inch in length, and about as large round as a large size, knitting pin, and is the much dreaded destroyer of almost all kinds of crops, of grain and grass, in soils or places he frequents. I noticed at a certain time after she had filled her bill with several of these worms, that she suddenly dropped them and substituted for them what appeared to be to her a more available treasure. It was a large miller or butterfly in its embryonic state, which it could neither masticate nor swallow, and she flew off with it. But next morning, while I was pursuing the same business, little chippy returned and satisfied my curiosity, filling her bill, as on the preceding evening, with the wire worms. She went to a potato hill near by, and delivered her treasure into the mouth of the object of her care and assiduous attention. I followed,

and got within a yard of it, and found it to be, as nearly as I could judge, a young blackbird of the species commonly known as the crow blackbird, and was about twice as large as mother chippy. It was sufficiently fledged to fly to a tree about ten rods distant, and little chip soon followed, and continued supplying it with worms as before.

I would inquire of some of your correspondents who are naturalists, and who perhaps have had more opportunity to become familiar with Audubon's works than I have, upon what principles I can account for such a marked deviation from natural law. The blackbird was doubtless an orphan, as I could discover no trace of any of its own species in this vicinity; but the instinct or sagacity that led the chipping-bird to determine the size and quality of food to be used, seemed to me a little remarkable.

I might state, for the credit of old Robin Redbreast, in order that fruit raisers may be more patient toward him, and sportsmen and boys more merciful, that he was likewise on hand, doing his whole duty with boldness—as all who are engaged in a righteous cause should do—sometimes coming within three or four feet of the hoe, and carrying off from six to twelve of these (as some might hastily suppose) vainly created things, in his bill at once.

We have lately organized a society for free discussion of religious topics in this village, which is becoming quite interesting. We meet at the town hall every Sunday, at 3 o'clock, P. M. Question now up, "Do the Scriptures of the Old and New Testament, according to reason and experience, establish the immortality of the soul?"

The subject of Spiritualism, the Alpha and Omega of every enlightened and wisely directed generation and community, is slowly though steadily advancing in this place. There are many here who would rejoice to have a trance speaking medium visit us. With desires for your welfare, and the progress of the race who are seeking after truth and right,

Truly yours,

N. MERRITT.

LETTER FROM BATAVIA, N. Y.

BATAVIA, June 20, 1857.

FRIEND PARTRIDGE:

Dear Sir—Mr. and Mrs. U. Clark, the editor and editress of the *Spiritual Clarion*, published at Auburn, New York, have just visited us on their evangelizing mission through this part of the State, to the West. They spent two evenings with us, and two in Le Roy, ten miles east of us. They lectured to us in their usually felicitous style, with the power and potency of the inspiring agencies which accompany them wherever they go. The meager few—the faithful fourteen—the whole number of avowed Spiritualists in our pleasant village, together with from twenty to forty who had a little curiosity to hear something more about Spiritualism, *shied* away from their churches and pastors into our hired hall, to listen, and, if possible, carry home a bone which they might pick and quarrel about to the discredit of avowed Spiritualists. But, as usual, truth is mighty, and prevails even over the scoffers. The eloquence, the sound logic, the bold inferences and parallels so logically drawn, from the plenary standard, the Bible of Orthodoxy, seemed to take the rampant scoffers by surprise. Hence all is yet quiet, and opinions are withheld. The small number who had the selfhood and independence to visit the hall on these occasions must have been convinced that there is more philosophy in the spiritualistic teachings than is dreamed of in their philosophy. They must have discovered the very striking similarity between modern Spiritualism and Bible Spiritualism. Hence their own mouths confute their arrogant assumptions that Spiritualism is a humbug, the device and scheme of the devil. If the one is, so must be the other; for the similarity, the sameness in the contrast, makes them identical.

The clear, symphonic and angelic speech of Mrs. U. Clark, must preclude the possibility of demoniacal inspiration. The radiant countenance, the gentle or placid gesture, the appropriate speech, the illuminated eye and the evident inspiration of her whole action, bear testimony to her deep, ardent and sacred love for the truths of which she speaks. To hear her is but to be spell-bound with a holy influence, too sacred for a jeer or a pun; and I will venture the assertion that no one, unless he is as depraved as demons of olden times, can hear her discourse upon these glorious themes for twenty minutes or an hour, without recognizing in himself an inspiration bearing him up toward heaven.

Brother Clark is one of those ringing, go-ahead, psychometrical evangelists that comes in *rapport* with his audience at once, dividing his subject to the wants and needs of the assembly without inquiry, apologies or fears. He lets into the rottenness of error and church fanaticism, as if he had all the right in the world to do so. His cranium is well stored with Bible incidents and facts, and his native powers of analogy enable him to contrast them with modern incidents and facts with nice precision and effect. Hence, whoever of Bible idolatry may chance to hear him must ultimately cave or succumb to the truth, as he evidently portrays it. He and his good lady, Brother Partridge, evidently are doing the truth and the world a great and lasting good. Let us bid him and her "God speed," and apprise our neighbors that they are in the field, with their sleeves manfully rolled up for the harvest.

Though these meetings were thinly attended, we had a good time; and the saying of Jesus over eighteen hundred years ago was most fully verified, that "where two or three are gathered together in my name, there am I in the midst, and that to bless." We were blessed, felt and recognized that Christ-principle—the Comforter—in unmistakable demonstration and power.

At the close of his lectures, our worthy friend U. Clark demonstrated the truth and practicability of psychometry by several tests. He also gave several very striking tests in my office, relative to the effects

and power of medicines upon the human structure. I passed to him several bottles of saturated tinctures, one at a time, when his eyes were closed, and he described very minutely the effects of them upon the human form by holding them in his hands. Hence I conclude psychometry will lead yet to great developments in materia medica; and psychometrical doctors will be only in demand. In this I see great light dawning on our beloved science. The day is when scientific doctors should be mediums, and patients should be examined psychometrically or by the power of Spirits, and mediums selected and appropriated by the same power. This will be the source of all efficient formulas in the not far distant future, if I have the diviner's eye.

Truly, etc.,

JOSEPH J. DENSELOW.

AN UNEXPECTED SPIRIT PRESENCE.

MR. PARTRIDGE:

Dear Sir—I send you an account of Spirit-presence which occurred in our city not long since. Mrs. Benj. Myers, a lady well known in our city, was sitting sewing near a table. She was entirely alone; her husband was absent, and her children were at school, two of which latter are mediums partially developed. While thus engaged, she heard frequent raps on the table. She asked mentally if there were any Spirits present who wished to communicate with her. She was answered by three raps, "Yes." She then asked if it was the Spirit of her mother, who she thinks has communicated with her before. Answer, "Yes." She then asked if she would, at the call of the alphabet, spell out a communication. Answer, "Yes." She then called the alphabet, and took a pencil and paper, and made each letter as indicated by a rap. When all was finished, it read, "You have lost the lock of hair you cut from my head when I lay a corpse," which was the fact. It had been lost for some time, and she had searched for it in vain, and had given up all hope of ever seeing it again. The old lady has been dead some fourteen years.

She then asked if she knew where the lock of hair was? It was answered, "Yes." Will you spell out where I can find it? Answer, "Yes," by three raps. She then called the alphabet, and the communication which followed read, "Go into an upper room, and in a small trunk you will find it rolled up in a little bundle." Thereupon she went in search of the lost lock, and to her great joy and surprise, found it precisely as directed. What intelligence was it that directed this matter?

B. M. NEWKIRK.

REMARKABLE DREAM AND FULFILLMENT.

MR. EDITOR:

CALAMAZOO, July, 21, 1857.

Believing that the following article, which I clip from a New York paper, might prove interesting to many of your readers, I send it to you for publication, providing you think it is of sufficient importance to deserve a place in your columns.

I believe man possesses within his own being a principle of prophesy, which needs only to be cultivated and developed to enable him to see through the veil of Futurity. The remarkable dream which follows, seems to prove this to be a fact. I have several other facts of a kindred character which, if you desire, I will send you. Yours, etc.,

B. C. MURRAY.

Mr. Zadock Hubbell, of Mount Kisko, Westchester county, N. Y., writes to the *Phrenological Journal*, that when a boy, some fifteen or twenty years ago, he dreamed of being in a strange city, and in considerable trouble, having spent all his money. What added to his distress was, that his last and only pair of boots had ripped from the inside. As he was walking along the street, however, he felt that something had collected between the sole of his boot and the bottom of his foot, and which, on examination, he found to be a quantity of money in small coin.

"Nothing," says he, "can be more vivid to my mind than the appearance of the money—two-shilling pieces, shillings, ten cents, six cents, five cents; but the greater part of it was in pieces about half as large as six-cent pieces, with three straight marks on one side, and a star on the other. What their value was, he did not know, as he had never seen anything of the kind before. Now for the fulfillment:

Last fall, while Mr. Hubbell was on a tour as a temperance lecturer, he came to Newark, N. J., where he had never been before, and while there spent his last shilling. As he was walking along the street, in a troubled state of mind, his perplexity was increased by finding that the sole of his boot had ripped from the inside. He finally concluded to lay his necessities before the audience which he expected to address that evening. He did so, and a collection was taken up and presented to him, on receiving which, he recognised the identical coin which he had dreamed of collecting between his boot-soles, and the whole scene of the vision instantly burst upon his mind, and he saw its fulfillment in the all-important circumstances of his situation, even to the appearance of the strange city.

Query: By what psychical law was the vision of those three-cent pieces impressed upon the dreamer's mind some ten or fifteen years before the coinage had been thought of by mortal man?

How to MOVE THE WORLD.—A lesson which, if well learned, would be of vast benefit to many *theoretical* reformers of the present day, is taught in this incident, which we take from a work on the life and sayings of Socrates:—A Grecian youth, who saw the errors and follies of the people, and wished to reform the world, once exclaimed:—"O that I were rich, and famous as an orator, I would move the world so soon! Here are sins to be plucked up, and truths to be planted. O that I could do it all! I would reform the whole world—and that so soon." Socrates, hearing the youth, said: "Young man, thou speakest as silly women. This gospel in plain letters is written for all—LET HIM THAT WOULD MOVE THE WORLD, MOVE FIRST HIMSELF." It asketh neither wealth nor fame to live out a noble life. Make thy light thy life; thy thought thy action. Others will come round, and follow in thy steps. Thou askest riches to move the world. Foolish young man, as thou art, begin now. Reform thy little self, and thou hast begun to reform the world. Fear not, thy work shall never die."

QUESTIONS FOR ELUCIDATION

OF SPIRITS AND MORTALS:

This investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their brief facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—who, whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through insensible forms and substances?

SPECIAL NOTICES OF BOOKS,

PUBLISHED and for sale at this office:—

ERIC OF THE STARRY HEAVENS: A highly meritorious Philosophical-Spiritual Poem, dedicated from the Spiritual World through T. L. Harris, without any thought or preparation on the part of the medium, and in an incredibly short period of time.

This book has been pronounced on all hands a remarkable production, even aside from the circumstances of its origin; and to the seekers for a deep and expansive philosophy of interior things, as well as to lovers of fine poetry, it will ever prove a rich treat. It is as interesting as a romance. Pp. 256. Price, plain, 75 cents; gilt, \$1; postage, 12 cents. A new edition just out.

A LYRIC OF THE MORNING LAND: A Poem dictated from the Spiritual World through T. L. Harris.

"This poem is a love-child of the skies;
Twined bled in heaven with breath like bridal blooms;
Sweet May dewed its lips; it oped its eyes
Where Hesper's nuptial sphere with love perfumes
The vault of ether, and from heaven down led,
Seven months within a mortal's breast 'twas fed;
And when the summer came, and when the skies
Bent lovingly as over Paradise;
When the last rose was breathing life away,
Like beauteous maiden on her dying day,
It sprang to outward shape; unformed by art,
Full fledged it left its nest within the heart
And sang melodious in external air."

Author's Preface.

This Poem was dictated in thirty hours, and is a magnificent production. pp. 253.

MEDICAL.

MRS. J. A. JOHNSON, M. D. (late Mrs. S. B. Johnson), of North 11th street, third door below Vine street, Philadelphia, well known in the British Province and several States of the Union as a Healing Medium and Medical Clairvoyant, offers her medical aid to the diseased in Consumption, Cancer, Scrofula, and Acute and Chronic Diseases of the Human System. Terms: Five Dollars for Clairvoyant Examinations. No letters answered without fee enclosed. 250-3m

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Mrs. L. E. KELLUM, Spirit-Medium, rooms, No. 633 Broadway, New York. Visited received for the investigation of Spirit manifestations every day (except Sundays) from 5 a.m. to 10 p.m. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 a.m.

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Mrs. KURT FOX, Hopping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. REVERA can be seen daily at 477 Broadway. Hours from 10 to 12 a.m., and 2 to 4 and 5 to 6 p.m. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. BACE, 2nd Eighth Avenue, France, Speaking, Rapping, Tipping and Personating Medium.

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Mrs. AND LEO BAKER, No. 1 Lutton Place, cor. of Houston and Sullivan streets. Hours from 2 to 5, and from 7 to 10 p.m. Friday, Saturday and Sunday excepted, unless by engagement.

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Spiritual Universe: L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

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The Trance Seer: Editor and proprietor, A. P. Bowman, Angola, Steuben Co., Indiana. Terms, \$1.50 per annum.

North Western Explorer: Ira Foster and J. C. Smith, Editors and proprietors, Waukegan, Ill. Terms, \$2 per annum.

Spiritual Cosmos: Mr. and Mrs. Uriah Clark, Editors and proprietors, Auburn, N. Y. Terms, \$1 per annum.

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The Vindicator: Wm. Denton, Editor and proprietor, Dayton, O. Terms, \$1 per annum.

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Hesper or Love, (monthly): Rev. T. L. Harris, Editor. Published by the New Church Publishing Association, New York. Terms, \$1.50.

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LECTURE II. Secondary Phase. Negative Side.
The Cosmos (God), or Grand Man (Monster); Devil and Satan, Distinction between them; Inherited Essence and Inherited Form; Satan's Personality; The Subjective and the Objective Universe; Analysis of Both; Dual Nature of Both; the Preceding Movement of Both; Dark Side of the Universe; Shells and Shells; Significance of the 'Serpent' and the 'Dragon'; Symbolism and its Uses; Paralytic Power in Satan's Destiny; Satan Saved; Ascending Ways of the Spirit; Law of Progress; Two Roads made Divine.

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CINCINNATI, Mass. May 8, 1857. 264-14 S. O. HEWITT.

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